CHRIST the Key to Scripture

A STUDY and
A METHOD

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W. GRAHAM SCROGGIE

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CHRIST THE KEY TO SCRIPTURE

A Study and a Method

By the REV. W. GRAHAM SCROGGIE

PHILADELPHIA
THE SUNDAY SCHOOL TIMES COMPANY

954

Gould
BT
309
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1924

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PRINTED IN THE UNITED STATES OF AMERICA

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Christ the Key to Scripture

"In the volume of the BOOK it is written of ME."
HEBREWS 10:7

LUTHER asks: What BOOK, and what PERSON?

And answers: The BIBLE, and CHRIST.

There are two Words which man must never separate, the Written Word, and the Incarnate Word, for these God has joined together. The orthodox are sometimes charged with being guilty of Bibliolatry, and although nothing could be farther from the truth, it were better to run the risk of being so misunderstood, than to err on the other side. Scores of things are predicated similarly of both Words, and the study of these would bring seed to our basket, and sustenance to our souls. For example:

Both are called the Word of God (Rev. 19:13; 1 Pet. 1:23), and are spoken of as Truth (John 1:14; Psa. 119:151), Light (John 1:4; Prov. 6:23), Life (1 John 5:20; Phil. 2:16), Precious (1 Pet. 2:7; 2 Pet. 1:4). Wonderful (Isa. 9:6; Psa. 119:129), Tried (Isa. 28:16; Psa. 18:30), and Everlasting (Psa. 9:7; 1 Pet. 1:25). We are said, by both, to be Born-again (1 John 5:18; 1 Pet. 1:23), Saved (Heb. 7:25; Jas. 1:21), Cleansed (1 John 1:7; John 15:3), Sanctified (Heb. 10:10: John 17:17), and Healed (Matt. 4:24; Psa. 107:20).

Hence it is, as Joseph Hart puts it:

"The Scriptures and the Word
Bear one tremendous name,
The Living and the Written Word
In all things are the same."

It is the Incarnate Word Whom we worship, but except for the Written Word we could not know Him to worship Him. The dictum "Never mind the Bible, hold on to Christ" is as foolish as it is false. The Bible is the record of that revelation which was made in life, and but for the record the revelation had long ago faded from human memory, or have become so overlaid with tradition as to be unrecognizable. It is not the Bible that gives value to Christ, but Christ Who gives value to the Bible; but if we would know Him, we must study it.

The Bible treats of hundreds of subjects of the very first importance, such as: the ORIGIN OF THE UNIVERSE, the CREATION OF THE RACE, the HISTORY OF SIN, the DIVINE PRINCIPLES OF GOVERNMENT, the RISE AND HISTORY OF ISRAEL, the INCARNATION OF GOD, the LIFE AND DEATH OF JESUS THE CHRIST, the INSTITUTION AND PROGRESS OF THE CHURCH, the EVANGELIZATION OF THE GENTILE WORLD, the FUTURE OF ISRAEL, OF THE CHURCH, AND OF THE RACE, the ISSUE OF THE CONFLICT BETWEEN DARKNESS AND LIGHT, THE FINAL FACTS, and other subjects innumerable. The method of presentation of these is also most varied. There is: LAW, HISTORY, WISDOM, POETRY, DOCTRINE and APOCALYPSE.

And this great literature came into existence, not in one age, but slowly throughout a period of sixteen or seventeen hundred years; all is collected together and called "THE BOOK," and yet as we read it, the thing which impresses us is not ITS GREAT DIVERSITY, but ITS SUBLIME UNITY.

What then is the secret of this STRUCTURAL, HISTORICAL, PROPHETICAL, DOCTRINAL and SPIRITUAL UNITY of the Bible?

There is only one answer, and that is—

CHRIST

"Christ is the end, for Christ was the beginning.
Christ the beginning, for the end is Christ."

It is related of the late A. J. Gordon, of Boston, that once he gave his children one of those puzzles which are to be pieced together, and told them that he would return soon to the nursery to see how they were getting on. Upon returning shortly after, he found the young people gathered around the completed picture. "Why, children, how did you manage to put it together so quickly?" said the father. "Because we found a man on the back," they joyfully replied. If only that simple discovery had been made by men of acute intelligence in Germany, two generations ago, what a lot of scholarly nonsense the Church would have been spared the affliction of reading and hearing. Rationalistic criticism makes for disintegration, but spiritual criticism discovers the sublime unity of Scripture; and the secret of that unity is the Man on the back.

That the whole Bible, from GENESIS to REVELATION, is about CHRIST there is no room left to doubt. The Witness of Christ Himself is sufficient:

> "In the volume of the Book it is written of ME." (Heb. 10:7.)
>
> "Beginning at Moses, and all the Prophets, He expounded unto them IN ALL THE SCRIPTURES the things concerning HIMSELF."
>
> "All things must be fulfilled, which were written in THE LAW OF MOSES, and in THE PROPHETS, and in THE PSALMS concerning ME." (Luke 24:27, 44.)

No line of Bible study is more fruitful, or as fruitful as that which regards all the Scripture as

A PROGRESSIVE REVELATION TO MAN, OF GOD IN CHRIST

All other studies in the Bible must find their place in relation to this. The appearance of Christ on earth is only THE VISIBLE AND TEMPORARY MANIFESTATION OF A TIMELESS PURPOSE, of which the whole Bible is the revelation.

With this fact before us, let us behold the unveiling of CHRIST IN ALL THE SCRIPTURES:

CHRIST THE SUBSTANCE OF ALL THE SCRIPTURES

Old Testament.	Gospels.	Acts.	Epistles.	Revelation.
1. PREDICTED	PRESENT	PROCLAIMED	POSSESSED	PREDOMINANT
2. THE PREPARATION	THE MANIFESTATION		THE REALIZATION	
3. IN TYPE	IN HUMILIATION		IN MYSTERY	IN GLORY
4. PROPHET, PRIEST, KING	PROPHET		PRIEST	KING
5. COMING	DYING		SAVING	REIGNING

For our present purpose let us take the last (fifth) of these studies and see how profound and how fascinating is the theme:

I. In the Old Testament, the Christ of Prophecy —Coming.

II. In the Gospels, the Christ of History—Dying.

III. In the Acts and Epistles, the Christ of Experience—Saving.

IV. In the Revelation, the Christ of Glory—Reigning.

First of all, then,

I. THE OLD TESTAMENT: AND THE CHRIST OF PROPHECY

Here we have the Portrait of Him Who is present in Person in the Gospels, and the Portrait is so complete and perfect that only the willfully blind can fail to see Whose it is. The Incarnate Word Was in the Prophetic Word, which is a perpetual Witness to His Divine Origin and Character.

I propose in this study not only to set forth a few of the predicted facts concerning Christ, but also to indicate a method whereby the subject may be pursued by any at leisure. The following should be carefully studied, and, if possible, a chain of references be made in the margin of your Bible.

Summary Analysis

There are set forth prophetically in the Old Testament:

1. Christ's Human Pedigree.
2. Christ's Redemptive Program.
3. Christ's Divine Person.

Let us consider, then, first:

I. CHRIST'S HUMAN PEDIGREE.

The method of study to be followed here is perfectly simple and obviously sound. We shall select certain facts concerning our Lord's Pedigree, and set the fulfilment of them over against the prediction. By this means we see at a glance how true the Portrait is to the Person, the Forecast to the Fact. We select five points only under this head: Christ is,

Prediction	Fulfilment
1. To be the Woman's Seed	
Genesis 3:15 "I will put enmity between thee and the woman, and between thy seed and her seed."	*Matthew 1:18* "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Spirit."
2. To be Born of a Virgin	
Isaiah 7:14 "Behold a virgin shall conceive and bear a Son, and shall call His Name Immanuel."	*Matthew 1: 22, 23* "All this was done that it might be fulfilled which was spoken of the Lord by the Prophet saying: Behold a virgin shall be with child and shall bring forth a Son, and they shall call His Name Immanuel, which being interpreted is God with us."

Prediction	Fulfilment
3. To be of the Line of Abram	
Genesis 12: 7 "The Lord appeared unto Abram and said, Unto thy seed will I give this land."	*Galatians 3:16* "Now to Abram and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."
4. To be of the Tribe of Judah	
Genesis 49:10 "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh come, and unto Him shall the obedience of the peoples be."	*Hebrews 7:14* *Rev. 5: 5* "It is evident that our Lord sprang out of Judah." "The lion of the tribe of Judah hath prevailed to open the book and to loose the seven seals thereof."
5. To be of the House of David	
2 Samuel 7:12, 13 "When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . I will establish the throne of his kingdom for ever."	*Romans 1: 3* "The Gospel of God concerning His Son Jesus Christ our Lord, who was made of the seed of David according to the flesh."

Other points under this heading should be found and tabulated. Now, consider, in the second place:

2. CHRIST'S REDEMPTIVE PROGRAM

So complete is Old Testament prediction in this direction that we are able to distinguish the great time divisions of Christ's life on earth:

THE 30 YEARS THE 3 YEARS
THE 40 DAYS

We will select four points under the first, seven under the second, and three under the third of these divisions:

(I.) THE THIRTY YEARS OF PREPARATION

Prediction	Fulfilment
1. To be Born at Bethlehem	
Micah 5: 2 "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."	*Luke 2: 4, 15* "Joseph also went up from Galilee . . . into Judea, unto the city of David, which is called Bethlehem; to be taxed with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son."

Prediction	Fulfilment
2. To be Called Immanuel	
Isaiah 7:14 "A virgin shall conceive, and bear a Son, and shall call His Name Immanuel."	*Matthew 1: 23* "A virgin shall be with child, and shall bring forth a Son, and His Name shall be called Immanuel."
3. To be Worshipped by Gentiles	
Isaiah 60: 6 "The wealth of the Gentiles shall come unto thee . . . . all they from Sheba shall come; they shall bring gold and incense and they shall show forth the praises of the Lord."	*Matthew 2:11* "And when the wise men from the East were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him, and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh."
4. To have a Forerunner	
Isaiah 40: 3 "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."	*Matthew 3:1-3* "In those days came John the Baptist, preaching in the wilderness of Judea and saying: Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying: 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.'"

(II.) THE THREE YEARS OF MINISTRATION

Prediction	Fulfilment

1. His Healing, Saving Mission

Isaiah 61:1	*Luke 4:16-19*
"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach the good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound; to proclaim the acceptable year of the Lord."	"And Jesus came to Nazareth where He had been brought up, and as His custom was He went into the synagogue on the Sabbath day, and stood up for to read; and there was delivered unto Him the book of the Prophet Esaias. And when He had opened the book He found the place where it is written: The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He began to say unto them: This day is this Scripture fulfilled in your ears."

Prediction	Fulfilment

2. To be Deserted

Zechariah 13: 7 "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones."	*Matthew 26: 31* "Then saith Jesus unto them, All ye shall be offended because of Me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

3. To be Spat Upon

Isaiah 50:6 "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."	*Matthew 26: 67* "Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands."

4. To have Vinegar Given Him to Drink

Psalm 69: 21 "They gave me also gall for my meat: and in my thirst they gave me vinegar to drink."	*Matthew 27: 34* "They gave Him vinegar to drink mingled with gall."

Prediction	Fulfilment

5. To be Pierced with Nails

Psalm 22:16	*John 20: 25*
"For dogs have compassed me; the assembly of the wicked have enclosed me, they pierced my hands and my feet."	"Thomas saith unto them: Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

6. His Garments to be Distributed

Psalm 22:18	*John 19: 23, 24*
"They part my garments among them, and cast lots upon my vesture."	"Then the soldiers when they had crucified Jesus, took His garments, and made four parts, to every soldier a part, and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves: Let us not rend it, but cast lots for it, whose it shall be—that the Scripture might be fulfilled which saith: They parted my raiment among them, and for my vesture they did cast lots."

Prediction	Fulfilment

7. No Bone of His to be Broken

Psalm 34:20	*John 19: 33-36*
"He keepeth all his bones, not one of them is broken."	"But when they came to Jesus, and saw that He was dead already, they brake not His legs. For these things were done that the Scripture should be fulfilled. A bone of Him shall not be broken."

(III.) THE FORTY DAYS OF CONFIRMATION

1. To be Buried with the Rich

Isaiah 53: 9 (orig.)	*Matthew 27: 57*
"They made His grave with the wicked, and (God made it) with the rich in His death."	"There came a rich man of Arimathea named Joseph, and begged the body of Jesus. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb."

Prediction	Fulfilment

2. To Rise from the Dead

Psalm 16:10	*Acts 13: 33-35*
"Thou wilt not leave my soul in Sheol, neither wilt thou suffer Thine Holy One to see corruption."	"God hath fulfilled the same unto us their children in that He hath raised up Jesus again; wherefore He saith: 'Thou shalt not suffer Thine Holy One to see corruption.'"

3. To Ascend up to Glory

Psalm 68:18	*Ephesians 4: 8*
"Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men."	"Wherefore he saith, when He ascended on high, He led captivity captive, and gave gifts unto men."

And finally, consider,

3. CHRIST'S DIVINE PERSON

These predictive revelations should receive much more attention than we can give them here, but for purposes of illustration let us select six points:

Prediction	Fulfilment
1. Christ is the Eternal Son	
Psalm 2:7	*Acts 13:33*
"I will declare the decree. The Lord hath said unto me: 'Thou art my Son, this day have I begotten thee.'"	"God hath fulfilled the same in that He hath raised up Jesus again: as it is also written in the second Psalm: 'Thou art my Son, this day have I begotten thee.'"
2. Christ is the Suffering Servant	
Isaiah 42:1	*Philippians 2:7*
"Behold my Servant Whom I uphold, mine Elect in Whom my soul delighteth."	"He made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of men."
3. Christ is the Morning Star	
Numbers 24:17	*Revelation 22:16*
"There shall come a Star out of Jacob."	"I am the Root and the Offspring of David, and the bright and morning Star."
4. Christ is the Sovereign Scepter	
Numbers 24:17	*Revelation 19:15*
"A Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."	"And out of his mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron."

Prediction	Fulfilment

5. Christ is the Great Prophet

Deuteronomy 18:18	*Acts 3:22*
"And I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and He shall speak unto them all that I command him."	"For Moses truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things whatsoever He shall say unto you."

6. Christ is the Divine Redeemer

Isaiah 59: 20	*Ephesians 1: 7*
"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."	"In Whom we have Redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Here, then, are twenty-five predictions in the Old Testament, concerning Christ, which have been literally fulfilled by His first advent. Were there no others we would be justified in saying that Christ was graciously unveiled in the Old Testament hundreds of years before the Incarnation. But "the prophecies and references to Him in these Scriptures, which are expressly cited in the New Testament, either as predictions fulfilled in Him, or as previsions applied to Him, number not less than 333";*

* "Many Infallible Proofs," A. T. Pierson.

and this is exclusive of numberless typical predictions; so that, with the utmost confidence, we can affirm that

CHRIST DOMINATES THE OLD TESTAMENT,

that He is the Substance of its messages, and the Goal of its hope. If instead of sucking the dry bones of rationalistic criticism, we were to feed upon the luscious fatness of revealed truth, as centering in and radiating from the Person of Christ, we would be more worthy the name of Christian.

We now come to the point at which the Portrait is exchanged for the Person.

Let us not assume, because no inspired record was written of the time from Malachi to the opening of the Gospel story, that the progress of revelation was stayed during that period. As Christ was the center of the Divine purposes at that time, equally as at all other times, assuredly He was being revealed, in ways we know not, as in ways which are manifest in the literature of that period. But that literature not being inspired as are the Scriptures, we pass over it to the New Testament.

And as we pass from the Old to the New we observe that great changes have taken place.

Persia and Greece have given place to Rome.

The Hebrew Scriptures are being widely read in Greek.

The Jews are scattered throughout the Roman Empire.

Palestine is under the rule of Roman deputies.

But with all the changes, one thing remains the same—the Purpose of God in Christ, of which indeed all these changes were but the advancing steps; and "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that are under the law, that we might receive the adoption of sons."

So, let us now consider

II. THE GOSPELS: AND THE CHRIST OF HISTORY

Dean Alford,* in commenting upon Matthew 5:18, gave utterance to words of warning, at once solemn and startling. He said:

"It is important to observe in these days how the Lord here includes the Old Testament and all its unfolding of the Divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the Old Testament that rationalism has begun. First, its historical truth—then its theocratic dispensation and the types and prophecies connected with it are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament—beginning with the narratives of the birth and infancy as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the Old Testament as a revelation from God —and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student that Scripture is a WHOLE and stands or falls together."

Beginning with the negative criticism of Strauss and Baur, over two generations ago, rationalism has marshaled all its resources in the attempt to discredit the Gospel Records, and to rob the Church of the Historic Christ. But never did those Records stand more fully accredited than they do today. And "the oppositions of skepticism to the Gospel narrative have not been without valuable

* Gr. Test., vol. i., p. 43.

results. From the conflict they have provoked, a new literature has sprung into existence, whose object is 'to conceive and represent Christ just as He appeared in history.'

"Neander, Gess, Steinmeyer, Luthardt, Volkmar, Grimm, Lasserre, Pressense, Geikie, Farrar, and Edersheim have done much to enable us to understand the world which surrounded Christ, and to appreciate His character, history, teaching, and work. Their investigations have greatly increased the evidence of the truth of the Gospels, and have obtained for the subject they have elucidated a central position in modern theology."*

Of course, it goes without saying that the substance of the Gospel Records is THE CHRIST, not Prophetical or Experimental, but Historical.

There are two principal ways in which these Records may be studied:

(a) AS ONE CONTINUOUS NARRATIVE FROM THE CRADLE TO THE THRONE. (Harmony of the Gospels.)

(b) AS A FOURFOLD PORTRAIT OF THE ONE DIVINE PERSON.

But it is from the combination of these aspects that the fullest benefit of study is derived, and this is the method outlined here.

SUMMARY ANALYSIS

Three things demand our attention:

1. THE PERSON OF CHRIST.
2. THE WORK OF CHRIST.
3. THE METHOD OF CHRIST.

* Dr. H. Grattan Guinness.

Consider, then, first of all:

1. THE PERSON OF CHRIST.

The four Gospel Records have been likened to four Portraits of the One Person.*

MATTHEW'S RECORD is, *The Profile Picture.*

Presenting the Person of Jesus Christ to the world against the sky of the Past—making His face stand out so clearly against the background of Promise, Prophecy, Type, and Symbol, that we may recognize in Him the fulfilment of the Voice of the Past in the actuality of the Present.

MARK'S RECORD is, *The Steel Engraving.*

Giving the impression of clearness, openness, and strength. It may lack somewhat in warmth, but it gains perceptibly in precision, directness and force.

LUKE'S RECORD is, *The Half-Tone Picture.*

In which the divinity of Jesus is shaded and toned and at the same time beautified by His rare humanity. Here there is less sharpness of detail, but wonderful delicacy and fineness of impression.

JOHN'S RECORD is, *The Life-Size Portrait.*

The artist here has moved his camera nearer, and has obtained a picture which to the world in general, and especially to the Christian, has proved the most satisfying of the four.

This is all most suggestive, but we naturally ask, why are there FOUR Records? Why not two, three, five or more? This question has been answered in different

* Prof. Edgar Whitaker Work.

ways at different times. Many students of these Records, from Tatian downwards, have seen no reason why there should be *Four* Accounts, and have attempted with more or less success to fuse these in one harmonious whole. Others, beginning with Irenaeus in the second century, connected the fact of there being *Four* Records with the *Four* cherubim of Ezekiel and the *Four* Living Creatures of the Apocalypse; and this idea has persisted down to our own time with considerable variety of application. But, as already indicated, the *Rationalistic Criticism* of the past two generations has driven devout and scholarly minds to a saner method of investigation than had hitherto existed, and as the result of a true *Historical Criticism,* we are now able to say why there are *Four* Gospel Records and *Four* only.

Three great peoples were employed of God to prepare the way for the advent of the Messiah, the Jews, the Greeks, and the Romans; and to these three, as representative of all that was in the world at that time, Christ came to minister. He revealed Himself as equal to fully meet the profound and common need of mankind which Orientalism, Hellenism, and Imperialism had so singularly failed to meet. "The three great historical nations had to contribute, each in its own peculiar way, to prepare the soil for the planting of Christianity, the Jews on the side of the religious element; the Greeks on the side of science and art; the Romans, as masters of the world, on the side of the political element. When the fulness of the time was arrived, and Christ appeared—when the goal of history had thus been reached—then it was that through Him, and by the power of the Spirit that proceeded from Him—the might of Christianity—all the threads, hitherto separated, of human development were to be brought together and interwoven in one web."* And out from among these peoples of the earth a New Society, a Holy Nation was to be constituted, the Church of God, to which also, though yet unborn, Christ came to minister.

* Neander. Church History, vol. i., p. 6.

Thus, in the Four Gospel Records Christ is set forth as answering to the varied and complex need of mankind at that, and throughout all time.

In MATTHEW, He is the answer to ORIENTALISM.

In MARK, He is the answer to IMPERIALISM.

In LUKE, He is the answer to HELLENISM.

In JOHN, He is the secret of CHRISTIANITY.

With this ground fact ever in view, the Gospels should be studied in order to some apprehension and appreciation of the magnificence of CHRIST, and of the fact, which Horace Bushnell so beautifully elaborates, that "The character (and we may add the work) of Jesus forbids His possible classification with men."*

In the study of the Historical Christ in His fourfold aspect, it may be well to observe that:

1. In Matthew, He is the Mighty King; in Mark, the Lowly Servant; in Luke, the Ideal Man; and in John, the Divine Son.

2. Matthew was written for the Jews; Mark for the Romans; Luke for the Greeks; and John for the Church. Or we may say that Mark was written for the Gentiles, and Luke for the World. Both these classifications are true, but in the view of the latter the two great divisions of the then world into Jews and Gentiles are emphasized in Matthew and Mark respectively, and the common need of them all as men is emphasized in Luke.

* Nature and the Supernatural, Ch. x.

3. In outlook, Matthew is Prophetical, Mark is Practical, Luke is Historical, and John is Spiritual.

4. In character, Matthew is Messianic, Mark is Realistic, Luke is Catholic, and John is Christian.

5. In Matthew, the prominent quality is Power; in Mark, it is Endurance; in Luke, it is Sympathy; and in John, it is Wisdom.

6. In Matthew, we are in direct touch with the Past; in Mark, with the Living Present; in Luke, with the widening Future; and in John, we are taken back and fore into eternity.

7. In Matthew and Mark we are introduced to the Official Christ, the King and the Servant; but in Luke and John we see the Personal Christ, the Son of Man, and the Son of God.

No doubt you are familiar with the word "synoptical" as applied to the first three of these Gospels. They are so called because they present a synopsis of the same series of events; whereas in John's Gospel, the narrative and discourses are different. Having this distinction in view, we may say that:

8. In the Three, the aspect of Christ's life presented is Outward, and Earthly; whereas in the Fourth, it is Inward, and Heavenly.

9. In the Three, we are taken carefully over the ground of His Galilean ministry; but in the Fourth, over the ground of His Judaean ministry mainly.

10. In the Three, His more Public life is displayed; but in the Fourth, we are taken within the sacred precincts of His Private Life.

11. In the Three, we follow Him up and down the land as He performs His Works; but in the Fourth, we sit at His feet and hear His Words.

12. In the Three, we are impressed with His real and perfect Humanity; but in the Fourth, with His true and awful Deity.

Such, then, is the Person Whom the Gospels call us to study. Manifestly our first duty is thoroughly to familiarize ourselves with the text of these Narratives, and then wisely to employ the best outside aid which we can procure.

Let us now look briefly at,

2. THE WORK OF CHRIST.

There are seven outstanding facts in the life of our Lord which reveal to us His work in all its wonder and fulness, and these seven facts are divided into three and four in a way that suggests design. In 2 Cor. 5:19, we read

"God was in Christ reconciling the world unto Himself."

Two things are there declared, not one:

(i.) That Christ came to bring God to men. "God was in Christ."

(ii.) That Christ came to lead men to God. "Reconciling the World unto Himself."

If we bear those two great truths in mind, we shall see how the sevenfold fact of our Lord's life and ministry fits into them, and in a way, as I have said, which is most suggestive. Three is the number of heaven, and four the number of earth. Now notice that, when that

part of the Divine ministry is in view which moves from heaven to earth, three of the seven facts claim our attention. And when that part of the ministry is in view which moves from earth to heaven, the other four facts present themselves. This will at once be seen from the following:

(i.) Christ came to bring God to men.
- (a) By His Incarnation.
- (b) By His Preparation.
- (c) By His Ministration.

(ii.) Christ came to lead men to God.
- (d) By His Crucifixion.
- (e) By His Resurrection.
- (f) By His Manifestation.
- (g) By His Ascension.

There is a doctrinal significance in this outline which is of the first importance in a day when the Atoning facts are often denied or ignored, and the *life* of Christ is set forth as the great example for all men to follow. The foregoing analysis shows that there is no salvation in the first three of the seven facts. The Incarnation, Preparation, and Ministration of Christ could no more remove our guilt and bring us peace than could the unveiling of God at Sinai. On the contrary, such a life is our greatest condemnation. But that revelation having been given, a way of approach and possession is opened up in the Atoning facts which follow. A superficial study of the Gospels must lead us to see that divine emphasis is laid, not on the first three, but on the last four of these seven facts. A few chapters only are given, to relate how God became Man; and a few verses only, to tell of thirty years of growth and service. Considerable space is employed in setting forth His Words and Works; but when we remember that His Ministration covered a period of not less than three-and-a-half years, and that the last four of the seven facts occupied a period of less than seven weeks,

it will be evident at once that, proportionately, the greater part of the Gospel Records is occupied with relating the Atoning facts.

In the study of the Gospels with Christ's Work in view, each of these seven facts should be carefully examined, both as to their content and their relation to one another.

In this study we must have regard also for,

3. THE METHOD OF CHRIST.

This may be said to be threefold; He wrought by:

(i.) MESSAGES: the Unveiling of His Mission.

Under this head, the teaching of our Lord should be brought under review, as set forth in His talks, and the more formal discourses. Principal among the latter are these five:

The Sermon on the Mount.
Matthew 5-7.

The Parables of the Kingdom.
Matthew 13.

The Great Olivet Prophecy.
Matthew 24-25.

The Peræan Discourses.
Luke 11-17:10.

The Upper Room Talk.
John 13-16.

But the shorter addresses of our Lord should also be very carefully studied, especially the thirty-three Parables, regard ever being had for their occasion and setting. The classification of the Parables by Bishop Westcott, given in Appendix (A), should be of considerable value to the student.

In Matthew 4:23 we read: "Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the Gospel of the kingdom, and *healing* all manner of sickness, and all manner of disease among the people." This is a fair summary of Christ's method of ministry:

TEACHING was the Enunciation of His message.

PREACHING was the Application of His message.

HEALING was the Illustration of His message.

After these many discourses and talks have been separately studied, it would be well to classify our Lord's teaching under various topic heads, as, for example:

The Father. The Spirit. Himself. Sin.
Redemption. Righteousness. Prayer.
Life. The Kingdom. The Future.

By this method we shall obtain a synthesis of the teaching in the Gospels on these and other great subjects.

In the second place, we see that Christ wrought by means of

(ii.) MIRACLES: the Credentials of His Mission.

The Parables are instruction by utterance, and the Miracles are intruction by action; the parables were miracles in words, and the miracles were parables in deeds. "The Miracles and Parables are exactly correlative to each other; in the one we see the personality and power of the Worker, and in the other the generality and constancy of the Work; in the one we are led to refer the ordinary events of life to God, and in the other to consider their relation to man; in the one we are led to regard the manifoldness of Providence, and in the other to recognize the instructiveness of the Universe."

Of the upwards of forty miracles recorded in the Gospels, we present, in Appendix (B), Bishop Westcott's suggestive classification.

The careful study of Westcott's, or any other classification, is indispensable to an understanding of the meaning of Christ's mission.

The third means whereby Christ wrought was:

(iii.) MEN: the Fruits and Agents of His Mission.

To study how Christ got into touch with souls, how He led them from what they knew to what they did not know, and how, having brought them into the light, He sent them into the dark to bear their witness and rescue others, is amongst the most necessary and fascinating lines of study. I offer only one example here.

CHRIST'S CAPTURE OF A SOUL

John 4:1-30

Mark the six progressive steps in the capture of this soul, from the preparation, to the subjugation.

I. THE PREPARATION. 1-6

1. As to TIME .....Mid-day (6).
   Christ comes to men in the heat of the day.

2. As to PLACE .....Jacob's Well (6).
   Christ meets men in the common paths of life.

3. As to CIRCUMSTANCE ...Disciples sent to Sychar (8).
   Christ guides the course of events in order to reach the Soul.

   [Had the disciples been there, He would have had a vessel with which to draw water.]

II. THE APPROACH. 7-15

Christ and the woman each speak three times.

1. Christ's First Word (7).

"You have water, and I have need of it." Christ begins with us on our own plane.

(a) The Woman's Astonishment (9).
Thou. Jew. Me. Askest. Woman. Samaritan.

2. Christ's Second Word (10).

"I have water, and you have need of it." Christ leads us from the earthly to the heavenly.
"If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink: thou wouldst have asked of Him, and He would have given thee living water."

(b) The Woman's Curiosity (11, 12).

3. Christ's Third Word (13, 14).

"The difference between the water you have and mine."
Christ by analogy interprets for us the heavenly.
(i.) Yours does not permanently satisfy.
(a) Mine does.
(ii.) Yours is something apart from you.
(b) Mine is a vital part of me.
(iii.) Yours will soon be all dried up.
(c) Mine is everlasting life.

(c) The Woman's Appeal (15).

III. The Attack. 16-18

1. Christ comes to grips with her conscience by putting His finger on the governing evil of her life (16.)

2. The woman both recognizes and evades the challenge (17a).

3. Christ then reveals her to herself and Himself to her (but only partially). Before Christ can satisfy (17b, 18) the soul, He must convict it of sin, and He does so by this double revelation.

IV. The Advance. 19-24

1. The woman, now convicted, lays out a difficulty before the Lord (19, 20).

   She is attracted to the Prophet Who has discovered her, but He is at variance with Samaritan tradition in respect to the center for worship.

2. The Lord answers her difficulty on both the Spiritual and Historical sides (21-24).

   (a) Spiritual. . . Negative (21).

   (b) Historical (22).

   (a) Spiritual. . . Positive (23, 24).

3. He calls upon her to "believe" Him, Whom she had called a Prophet (19, 21). She KNEW something, but she HAD nothing, there was the external form, but not the internal reality, and Jesus is leading her through the one to the other. Christ is not indifferent to our difficulties, and will take infinite pains with us, but we must be honest, and receive the truth.

V. The Capture. 25, 26.

1. The woman received the message, but waited still for the Messiah (25).

2. The Lord revealed Himself as the Messiah for Whom she waited (26).

3. She at once believed and received Him. The satisfaction of the heart is to be found not in a formal creed, but in a living Person, and Christ reveals Himself to be alone that Person.

VI. The Subjugation. 27-30.

1. She at once gave expression to her new-found joy, in witness bearing.

2. Her witness was to Jesus as Prophet and Messiah.

3. She urged upon the Samaritans personal acquaintance with Him. When Christ captures a soul, it is to govern and use it for His own Glory.

This brief study-outline of the Christ of History will serve to show how rich is the field, and how important. The Bible centers in the Gospels, and the Gospels center in Christ, so that He "is all and in all."

We now pass to the third part of our outline of the Progressive Unveiling of the Christ of God: and here, He is not the Christ of Prophecy, neither of History, but of Experience; by which is meant that we apprehend Him not now, as on the Throne, but as in the Soul; not chiefly as Personal, but as Mystical.

Let us, therefore, now consider:

III. THE ACTS AND EPISTLES: AND THE CHRIST OF EXPERIENCE

There are many ways in which this subject might be studied, of which I offer one example only. The key-thought you will find in John 16:13, 14:

"When He the Spirit of truth is come, He shall guide you into all the truth . . for He shall take of Mine, and shall declare it unto you."

We are there told that the Spirit would reveal Christ. How and when was that promise fulfilled? Surely, in the Apostolic Age, and in the Christian Writings. It would seem that our Lord, before He left this world, set His imprimatur upon the whole of the, as yet, unwritten New Testament. He said:

"The Holy Spirit, Whom the Father will send in My Name, shall bring to your remembrance all that I said unto you." (John 14:26.)

That is done in the GOSPELS.

"He shall guide you into all the truth, . . . for He shall take of Mine, and declare it unto you." (John 16:13, 14.)

That is done in the ACTS AND EPISTLES.

"And He shall declare unto you the things that are to come." (John 16:13.)

That is done in the APOCALYPSE.

So that, not only were these Writings anticipated, but the substance of them revealed, Christ in the Gospels, Christ in the Acts and Epistles, and Christ in the Revelation. The Books which we have now in view are not so much a revelation of the Church, as of Christ in and through the Church, and each of them presents some new aspect of Him in His glorious Person, or wondrous Work.

The "Acts" is the History, and the Epistles the Literature, of the Church, and Christ is the substance of both.

A glance at these books will serve to demonstrate this.

In "**Acts**" Christ is the theme of apostolic preaching. "Philip went down to the city of Samaria and preached

Christ unto them." He also began at Isaiah, 53, and preached unto the Eunuch, Jesus. Saul of Tarsus, as soon as he received divine illumination, went into the synagogues of Damascus "and preached Christ, that He is the Son of God," and he confounded the Jews which dwelt there, "proving that this is very Christ." When Peter went into the house of Cornelius, he preached "peace by Jesus Christ." Those disciples who went to Antioch after the death of Stephen preached unto the Grecians the Lord Jesus. Also, He was the one theme of the great Apostle throughout his extensive missionary journeys, for his manner was to go into the synagogues and to reason with the Jews out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is the Christ." And the Christ of history, the suffering Lamb thus proclaimed, became to multitudes the Christ of experience. On the day of Pentecost there were saved "about three thousand souls"; later, there were added "about five thousand men"; and later, "believers were the more added to the Lord, multitudes, both of men and women," whose testimony was, not alone that Christ died for them, but that He lived in them.

The great lesson of the "Acts" is that we are "ALL ONE" in Christ Jesus. There is neither Jew nor Gentile, bond nor free, male nor female.

When we turn to the Epistles, we may see in each some distinctive lesson concerning the Person and Work of Christ; for every blessing bestowed upon us, or work manifest in us, reveals some corresponding virtue in Him, and is a new unveiling of His beauty.

Thus, in **Romans** we are JUSTIFIED in Christ Jesus (3:24). God in Him is just and yet the justifier of all who believe in His Son. Justification is one of the keynotes of this great Epistle, and it is both fitting and sig-

nificant that, whereas this was not the first, but the sixth Epistle written by Paul, yet it stands first in the canonical order.

In **1 Corinthians** we are SANCTIFIED in Christ Jesus (1:2). The religious, moral, and social abuses of which this Church was guilty are severely rebuked, and the Apostle reminds them that they are not their own, they are bought with a price, and that they have been separated to God, in the Person of Christ. Because this is judicially true, he exhorts them to see that it is also practically true.

In **2 Corinthians** we are VINDICATED in Christ Jesus (12:19). The Apostle had been viciously attacked and bitterly slandered, but he makes answer to his foes as one who is really beyond their reach, eternally ensphered in Christ, and this is his true vindication, as it must also be ours. The high level of the Apostle's replies to his calumniators should be carefully studied, and as carefully imitated. (10-13.)

In **Galatians** we are LIBERATED in Christ Jesus (2:4). This is the great Epistle of Christian Liberty, the Charter of our Emancipation, the battle-axe of Luther, and the watchword of the true. Free, free, free, from the Law, from Self, and from the World, because dead to them all in Christ (2:19, 2:20, 5:24, 6:14). This is the ringing message of this Epistle, in which we are exhorted to "stand fast in the liberty wherewith Christ has made us free."

In **Ephesians** we are EXALTED in Christ Jesus (1:3, 2:6). In His infinite grace, not only did we die with Him, but we were raised and are seated with Him in heavenly places. The "heavenlies" is the sphere of our new life, because our risen Head is in heaven. How great is this exaltation, and how continuously sure until those

heaven-spaces are swept of every foe, and become the place of the manifestation of the New Jerusalem.

In **Philippians** we are EXULTANT in Christ Jesus (1:26). This is the Epistle of Christian Joy present and expressed at all times, and under all circumstances. This joy is more and better than happiness, and is not affected, except perhaps to be deepened, by imprisonment, privation, and persecution. And Christ is the abiding secret of it.

In **Colossians** we are COMPLETE in Christ Jesus (2:9, 10). What an amazing revelation there is here. In Christ dwells all the fulness of the Godhead bodily, and in Him we are made full. All of God in Christ, and all in Christ for us, so that as there is nothing lacking in Him, there is to be nothing lacking to us. We are already perfectly complete in Him, and are to become such by the gracious operations of His Holy Spirit.

In **1 Thessalonians** we are HOPE-FULL in Christ Jesus (1:3). The shining of His Advent feet is all across the pages of this Epistle. Each chapter ends with a reference to His coming again, and everywhere we are bidden behold the glory that is slowly gaining on the shade. In Christ there is a glorious prospect laid out before us, not of death but of life; not of dying but of rapture. And it is this that makes and keeps us hope-full.

In **2 Thessalonians** we are GLORIFIED in Christ Jesus (1:12, 2:14). The "day of Christ" is to precede the "day of the Lord," and the gathering of the saints unto Him is to be accomplished before Antichrist is revealed. We who have been called by the Gospel shall obtain the glory of Him Who called us. This Epistle, though the second written, is placed last of the Church Epistles, because this Glory is the last thing in the path of experience.

In **1 Timothy** we are made FAITHFUL in Christ Jesus (1:18, 19). Faithful to the doctrine, to the worship, and to the oversight of the Church. Faithful, also, in personal walk and work. Faithful to the "faithful sayings" (1:15, 3:1, 4:9): fleeing evil, following after the good, and fighting the good fight of faith. This faithfulness, alike personal and relative, can be realized only "in Christ" Who as a Son is faithful over His own House (Heb. 3:6).

In **2 Timothy** we are TRIUMPHANT in Christ Jesus (4:6-8). Conscious of our varied relations to God in Christ (Ch. 2), we are enabled to withstand the evil that surrounds us (iii.), and, though persecuted, are brought forth in the end in triumph, a good fight fought, the race run, the faith kept (iv.).

In **Titus** we are made EXEMPLARY in Christ Jesus (2:7, 8), in all things showing ourselves a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

In **Philemon** we are made GRACIOUS in Christ Jesus (15, 16). The spirit of forgiveness and of forgetfulness of the wrong done takes possession of us, and we are made to see that in Christ wrongs are righted, and crookednesses are evened out.

In **Hebrews** we are ENRICHED and EMPOWERED in Christ Jesus. He is the Antitype of all the foreshadowings of the Old Testament: our Prophet, Priest, and King; the final interpretation of the Sanctuary, its Services, and Sacrifices; and the power of the saints to achieve, or to endure.

In **James** we are made CONSISTENT in Christ Jesus (1:22-27). Our profession is seen to be practical; faith

gives evidence of itself in action; and our words are substantiated by our works. In Christ we are not hearers only, but doers of the truth, and are blessed in our doing.

In **1 Peter** we are SUBMISSIVE in Christ Jesus (2:19-23). Subject to the Divine purposes in all the relations of life, political, social, and conjugal; suffering, if need be, patiently, according to the will of God, Christ Himself being our Example, Who, when He was reviled, reviled not again, and when He suffered, threatened not.

In **2 Peter** we become INTELLIGENT in Christ Jesus. Knowledge is the key-word of this Epistle, occurring not less than thirteen times. This knowledge in Christ is shown to be the secret of our growth, the preservation from surrounding perils, and the strength of our heavenly hope.

In **1 John** we learn the secret of ABIDING in Christ Jesus. The word "abide" occurs not less than twenty-three times in this short Epistle, and is one of its ruling ideas. It is here shown that the Sphere of our abiding is God, manifested in Christ, as Light, and Love, and Life.

In **2 John** we are made ZEALOUS in Christ Jesus (8-11). There is the danger of our not walking in the path of truth and love which is set before us, and we are warned against compromise which would issue in loss of reward. In Christ and for Christ we are to be zealous for the truth.

In **3 John** we are seen to be TRUE in Christ Jesus (3, 4). It is only as we walk in Him that we can walk in the Truth, for He has said "I am the Truth" (John 14:6).

In **Jude** we are PRESERVED in Christ Jesus (1, 24). This thought occurs five times in this short Epistle (1, 6, 21, 24). We are to keep ourselves in the Divine love:

He has promised to keep us from falling; and it is both in and for Jesus Christ that we are kept.

These thoughts are only vaguely suggestive of the wealth of truth which the Epistles contain concerning Christ Mystical, and our place and portion in Him.

What a fulness of provision there is here! If these twenty-one *effects* in us are all seen to have their *cause* in Him, what meaning it will put into His own prediction!

> "He shall take of Mine, and shall declare it unto you."

We are now in a position to understand more comprehensively what Christ in Experience means; what Paul meant when he said "for to me to live is Christ." This is to be the experience both of the soul, and of the Church, so that what is true of the one is true also of the other. In the Gospels we have a record of what "Jesus *began* to do and to teach," and in the Acts and Epistles, a record of what He *continued* "to do and to teach."

What, then, is the Christ of our Experience doing?

1. He is Saving

> "The Lord added to them day by day those who were being saved." (Acts 2:47.)

And in saving, Christ is CALLING OUT the Church to be a People for Himself, as of old He called Israel out of Egypt.

2. He is Separating

> "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? For we are a temple of

the living God; even as God said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people.' Wherefore, come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (2 Cor. 6: 14-18).

And in separating, Christ is CONSTITUTING the Church a People in the midst of the Nations, as of old He constituted Israel in the Wilderness.

3. He is Sanctifying

"Ye shall be holy, for I am holy." (1 Peter 1:16.)
"By one offering He hath perfected for ever them that are being sanctified." (Heb. 10:14.)

And in sanctifying, Christ is CHARACTERIZING the Church; making us holy in an unholy world as it was His intention that Israel should be, long ago, in the Land.

And how is Christ doing this gracious work?

1. By the Blood of Atonement He is Saving.

"Apart from shedding of blood, there is no remission." (Heb. 9:22.)

2. By the Spirit of Life He is Separating.

"And being let go, they came to their own company." (Acts 4:23.)

3. By the Word of Truth He is Sanctifying.
"Sanctify them in the truth: Thy Word is truth." (John 17:17.)

The exposition of these facts may be found everywhere in the Epistles, and the illustration of them every-

where in the Acts. In the Gospels the subject is the manifestation of Christ *to us,* but in the Acts and Epistles it is the manifestation of Christ *in us;* in the Gospels we are *with* Him, but in the Acts and Epistles we are *in* Him. "At that day ye shall know that I am in the Father, and *ye in Me, and I in you.*" "Yes, as we pass through the Epistles we see that that day is come, and that the consciousness thus predicted has been attained. It is no flight of mysterious rhetoric, but the brief expression of the settled, habitual, fundamental view of the state of those who are here addressed."*

"Of Him are ye in Christ Jesus."

Every Christian has the witness in his heart, he has tasted that the Lord is gracious, the eyes of his heart have been enlightened, and he has spiritual discernment. "The inward illumination of the true Christian places religion for him on a basis altogether distinct from that of reason. He apprehends it directly by a new and supernatural faculty, he knows it by a divine intuition. He exercises in its apprehension what has been called the 'Christian Consciousness.' This consciousness does not take the place of revelation, but interprets and confirms it."†

The final vision we receive is in the Apocalypse.

IV. THE REVELATION: AND THE CHRIST OF GLORY

It will not be possible to do more here than summarize the truths which gather around this great subject. This is the Book of Consummations. The Divine purposes which have been slowly maturing throughout the ages are here crowned; and the terrible conflict which has been

* Bernard's "Progress of Doctrine."

† Guinness' "Creation Centered in Christ."

waged between Right and Wrong has issued in the complete triumph of Right. The Lamb is upon the Throne, and the Dragon is in the lake of fire. Not only is this glorious consummation wrought through Christ, but He is the crown of it, the brightness of its glory.

The title of this Book found in our Bibles, "The Revelation of St. John the Divine," is not only misleading, it is inaccurate. The best title for the Book is to be found in its opening words:

"The Revelation of Jesus Christ."

Although this means primarily that the revelation was given to Christ by God, and by Christ to us, yet, He is preeminently the Subject throughout. The Gospels are not more full of Jesus Christ than is this Book. Think about that for a moment. How is it, that a Book, the subject of which, from first to last, is the Lord Jesus, should be so uninteresting to Christians generally? The simplest answer, I think, is this, that we have not realized that it is all about Christ. We had thought that it was all about prophecy, and angels, and wars, and plagues, and visions, and these things did not appeal to us. But the supreme revelation of the Book we have missed altogether.

Let us then, for the moment, put out of mind all other subjects of which this Book treats, and let us fix our thoughts upon this—

The Book is all about the Lord Jesus Christ.

And beginning at the first chapter, let us trace through to the end a thin line of revelation concerning Him.

I. He is the Faithful Witness; the First Begotten of the Dead; the Prince of the kings of the Earth; the Alpha and Omega; the Beginning and Ending; the Almighty; the Son of Man; the Living One. What an unveiling!

II. He is the Administrator of the Church (ver. 1); Who hath the sharp sword with two edges (12); Who hath His eyes like unto a flame of fire, and His feet like fine brass (18).

III. He is the One Who hath the Seven Spirits of God and the Seven Stars (1); Who is holy and true, and Who hath the key of David (7); the Amen; the Beginning of the Creation of God (14).

IV. He is on the Throne in Heaven.

V. He is the Lion of the tribe of Judah; the Root of David (5); the Lamb that was slain (12).

VI. He is the Angry Lamb (16).

VII. He is the redeeming Lamb (14); and the providing Lamb (16, 17).

X. He is the Creator of heaven and earth and sea (6).

XI. He is Christ (15); the Lord God Almighty (17).

XII. He is the Christ (10); the Lamb (11); and Jesus Christ (17).

XIII. He is the Lamb, Whose is the Book of Life (8).

XIV. He is the Lamb on Mount Zion (1, 4); and Jesus (12); the Lord (13); and the Son of Man (14).

XV. He is again the Lamb (3); and the Lord God Almighty (3); the King of Saints (3); and the Lord (4).

XVI. He is the One Who Was, Is, and Is to Be (5); and the Lord God Almighty (7, 14).

XVII. He is Jesus (6); the Lamb (14); Lord of lords and King of kings (14).

XVIII. He is the Lord God (8).

XIX. He is the Lord Our God (1); the Lord God (6); the Lamb (7, 9); Jesus (10); the Faithful and True (11); the Word of God (13); Almighty God (15); King of kings, and Lord of lords (16).

XX. He is Jesus (4); and Christ (4, 6).

XXI. He is Alpha and Omega (6); the Lamb (9, 14, 22, 27); the Lord God Almighty (22).

XXII. He is, finally, the Lamb (1, 3); the Lord God (5, 6); the Alpha and Omega, the Beginning and the End, the First and the Last (13); Jesus (16); the Root and Offspring of David (16); the Bright and Morning Star (16); the Lord Jesus (20); and our Lord Jesus Christ (21).

This survey of the titles alone, by which Jesus Christ stands unveiled in this Book, is by no means exhaustive, but only suggestive—yet how suggestive! When we have traced out, in a similar manner, what the Book tells us (1) Of what He has done, of what He is doing, and of what He is yet to do: (2) Of what is His relation to the Father and the Spirit: (3) Of the claims He makes for Himself as to person and character: (4) Of the claims made for Him by others: (5) Of His relation to the devil, and all evil: (6) Of His relation to His saints, and all good: and (7) Of His relation to this earth, and His purposes concerning it—I say, when we have traced all this out, we shall be able to realize that *this Book is all about the Lord Jesus; the Christ of Glory,* who, herein, is seen:—

1. Routing all His Enemies.
(Chs. 16-19.)

2. Reigning over the Nations.
(Ch. 20.)

3. Realizing all His Purposes.
(Chs. 21, 22.)

The Vision of Grace at the beginning (1-3), changes to the vision of Government (4-19), which finally fades into the Vision of Glory (19-22); and throughout the Lamb is central. Those gates of Eden, guarded in grace by the Cherubim, are now swung open again; and the blood, first shed in the old Paradise, has now opened the new Paradise of God, in which the scarred Lamb with the redeemed forever reigns.*

*See the author's, "The Book of the Revelation."

APPENDIX A†

I. Parables drawn from the Material World*

1. The Sources of the Elements of natural or spiritual Life.

   (a) The Power of Good. *The Sower.* Matt. 13: 3-8. Mark 4: 4-8. Luke 8: 5-8.

   (b) The Power of Evil. *The Tares.* Matt. 13: 24-30.

2. The Mode of their Development silent and mysterious. *The seed growing secretly.* Mark 4: 26-29.

3. The Fulness of their Development.

   (a) An outward Growth. *The Mustard Seed.* Matt. 13: 31, 32. Mark 4: 30-32. Luke 13: 18, 19.

   (b) An inward Change. *The Leaven.* Matt. 13: 33. Luke 13: 20, 21.

II. Parables drawn from the Relations of Man

1. To the lower World, as explaining his connection also with higher Beings, while he

* Intro. to the Study of the Gospels, Ap. F. See also Neander's Classification in "Angus' Bible Handbook," p. 229. And for deeper study see Trench on the Parables; "The Study of the Parables," by Ada Habershon; "The Master and His Method," pp. 75-87, E. Griffith-Jones.

† By presenting this classification in our study, we do not necessarily endorse all its teaching.

(a) destroys the worthless. *The Draw-net.* Matt. 13:47-50.

(b) Labors with the unfruitful. *The Barren Fig Tree.* Luke 13:6-9.

(c) Seeks to reclaim the lost, whether it has been lost

(1) By its own Wandering. *The Lost Sheep.* Matt. 18:12-14. Luke 15:3-7.

(2) By his Carelessness. *The Lost Drachma.* Luke 15:8-10.

2. To his Fellow-men.

(A) In the Family, from the higher to the lower, as explaining his personal relations to God.

(1) Mercy. *The Unmerciful Servant.* Matt. 18:23-35.

Correlative. Gratitude. *The Two Debtors.* Luke 7:41-43.

(2) Forgiveness. *The Prodigal Son.* Luke 15:11-32.

Correlative. Obedience. *The Two Sons.* Matt. 21:28-32.

(B) In Social Life, as explaining his Relations to the Church.

(1) Zeal in the Petition for Blessings.

(a) For others. *The Friend at Midnight.* Luke 11:5-8.

(b) For ourselves. *The Unjust Judge.* Luke 18:1-8.

(2) Patience in the Course of Life.

(a) For others, Endurance. *The Ten Virgins.* Matt. 25:1-13.

(b) In ourselves, Self-denial. *The Lower Seats.* Luke 14:7-11.

(3) Regard for outward Ordinances.

(a) As a Feeling from within. *The Great Supper.* Luke 14:15-24.

(b) As required by their Dignity. *The King's Marriage Feast.* Matt. 22:1-14.

(c) In regard to His Means, as explaining the Devotion of our Endowments to God's Service.

(1) Thoughtfulness in planning his Work as to

(a) His own Power.

Absolutely. The Tower-builder, Luke 14:28-30.

Relatively. The King Making War. Luke 14:31-33.

(b) Their Effects on others. *The Unjust Steward.* Luke 16:1-9.

(2) In his Works.

(a) As to himself, Fruitfulness.

Absolutely. The Talents. Matt. 25:14-30.

Relatively. The Pounds. Luke 19:11-27.

(b) As to others, Unselfishness. *The Wicked Husbandmen.* Matt. 21: 33-44. Mark 12:1-12. Luke 20: 9-18.

(3) After the completion of His Works.

(a) As to himself, Humility. *The Unprofitable Servants.* Luke 17: 7-10.

(b) As to others, Dependence. *The Laborers in the Vineyard.* Matt. 20:1-16.

3. To Providence, as teaching that spiritually as well as temporally, Advantages imply Duties, whether we obtain them

(a) Unexpectedly. *The Hid Treasure.* Matt. 13: 44.

(b) After a zealous Search. *The Man seeking Pearls.* Matt. 3: 45-46.

(c) By natural Inheritance. *The Rich Fool.* Luke 12:16-21.

APPENDIX B†

I. Miracles on Nature*

1. Miracles of Creative Power.

(a) *The Water made Wine.* John 2:1-12.
Character changed. Christ the Source of Joy.

(b) *The Bread Multiplied.*

(1) Matt. 14:15-21. Mark 6:35-44. Luke 9:12-17. John 6:5-14.

(2) Matt. 15:32-39. Mark 8:1-10.
Substance increased. Christ the Source of Subsistence.

(c) *The Walking on the Water.* Matt. 14:22-26. Mark 6:48-49. John 6:16-21.

Force controlled. Christ the Source of Strength.

2. Miracles of Providence.

(a) Miracles of Blessing.

* Intro. to the Study of the Gospels, Ap. E. See also Trench on the Miracles. "The Study of the Miracles," Ada Habershon.

† By presenting this classification in our study, we do not necessarily endorse all its teaching.

(1) *The First Miraculous Draught of Fishes.* Luke 5:1-11.

The Foundation of the Outward Church.

(2) *The Storm Stilled.* Matt. 8:23-27. Mark 4:35-41. Luke 8:22-25.

The defense of the Church from without.

(3) *The Stater in the Fish's mouth.* Matt. 17:24-27.

The support of the Church from within.

(4) *The Second Miraculous Draught of Fishes.* John 21:1-23.

The Church of the future.

(b) Miracle of Judgment.

The Fig Tree Cursed. Matt. 21:19ff. Mark 11:20ff.

II. Miracles on Man

(a) Miracles of Personal Faith.

(1) Organic defects (the Blind.)

(a) Faith *special.*

The two blind men in the house. Matt. 9:29-31.

(b) Faith *absolute.*

Bartimaeus restored. Matt. 20:29-34. Mark 10:46-52. Luke 18:35-43.

(2) Chronic Impurity.

(a) Open. Leprosy.

Faith *Special.*

The One Leper. Matt. 8:1-4. Mark 1:40-45. Luke 5:12-16.

Faith *Special* and *absolute* contrasted.

The Ten Lepers. Luke 17:11-16.

(b) Secret.

The Woman with the Issue. Matt. 9:20-22. Mark 5:25-34. Luke 8:43-48.

(b) Miracles of Intercession.

(1) Organic defects (Simple Intercession).

(a) *The Blind.* Mark 8:22-26.

(b) *The Deaf and Dumb.* Mark 7:31-37.

(2) Mortal Sicknesses (Intercession based on natural ties).

(a) Fever.

The nobleman's son healed. John 4:46-54.

(b) Paralysis.

The centurion's servant healed. Matt. 8:5-13. Luke 7:1-10.

The man borne of four healed. Matt. 9:1-8. Mark 2:1-12. Luke 5:17-26.

(c) Miracles of Love.

(1) Organic defect.

The blind man healed. John 9.

(2) Disease.

(a) *The fever healed.* Matt. 8:14-15; Mark 1:29-34. Luke 4:38-41.

(b) *The dropsy healed.* Luke 14:1-6.

(c) *The withered hand restored.* Matt. 12:9-13. Mark 3:1-5. Luke 6:6-11.

(d) *The impotent man restored.* John 5:1-17.

(e) *The woman with a spirit of infirmity set free.* Luke 13:10-17.

(3) Death.

(a) The Death-chamber.
A girl raised. Matt. 9:18ff. Mark 5:22ff. Luke 8:41ff.

(b) The Bier.
A young man raised. Luke 7:11-18.

(c) The Tomb.
A tried friend raised. John 11.

III. Miracles on the Spirit-World

(a) Miracles of Intercession.

(1) *Simple* Intercession.

(a) *A dumb man possessed by a devil.* Matt. 9:32-34.

(b) *A blind and dumb man.* Matt. 12:22ff, cf. Luke 11:14ff.

(2) Intercession based on *natural* ties.

(a) *The Syrophœnician's daughter healed.* Matt. 15:21-28. Mark 7:24-30.

(b) *The lunatic boy healed.* Matt. 17:14ff. Mark 9:14ff. Luke 9:37ff.

(b) Miracles of Antagonism.

(1) In the *Synagogue.*

The unclean spirit cast out. Mark 1:21-28. Luke 4:31-37.

(2) In the *Tombs.*

The Legion cast out. Matt. 8:28-34. Mark 5:1-17. Luke 8:26-37.

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